

without looking up ; to touch salt fish with one
finger; fresh
fish, bread, and meat, with two; to scratch
yourself thus; to
fold your cloak thus." ¹

505. The relation of the social codes to philosophy
and religion.

Amongst the widest differences of opinion would be
that on the

question whether the social codes issue out of and
are enthused

by philosophy or religion. We are told that "for
most men,

actions stand in no necessary connection with
any theoretical

convictions of theirs, but are, on the contrary,
independent of

the same, and are dominated by inherited and
acquired motives." ²

Why is this not true ? Also, " the

antagonism between the

principles of our religion and our actual behavior,
even of the

faithful, as well as the great difference in the
ethical views of

different peoples who profess the same religion,
sufficiently proves

that the motives of our acts, and our judgments
on the acts of

others, proceed primarily from practical life [i.e.
from the cur-

rent mores], and that what we believe has
comparatively little

influence on our acts and judgments/' ³ Religion
and philosophy

are components of the mores, but not by any
means sources or

regulators of them.

506. Rudeck's conclusions. A recent German
writer on the

history of public morality ⁴ says of the moral
development of the

German people that one cannot bear to
contemplate it, because

the people face the facts with absolute
indifference. There is

not a trace of moral initiative or of moral
consciousness. Exist-

ing morality presents itself to us as a purely
accidental product

of forces which act without sense or intelligence.

We can find

all kinds of forces in history except ethical forces.

Those are

entirely wanting. There is no development, for

development
means the unfolding and growth of a germ
according to the elements which it contains. The people allow all
kinds of mores
to be forced on them by the work of their own
hands, that is,
by the economic and political arrangements
which they have

¹ Mahaffy, *The Greek World under Roman Sway*, 324.

² Schultze-Gavernitz in Ammon, *Gesellschaftsordnung*, 07.

⁸ Schallmeyer, *Vererbung und Auslese* > 231.

⁴ Rudeck, *Gesch. der Oeffentl. Sittlichkeit in Deutschland*, 422.